

A
 LOOKING-GLASS
 FOR THE
 QUAKERS:
 IN TWO COLUMNS;

Wherein they may in part see Themselves,
 and may be seen by Others.

Vide, Audi, Judica.



The first Column is, what they formerly published against the *Papists*; and the other Column is, what they Published on their behalf, when Uppermost.

PHIL. ANGLVS.

Cleanse your Hands, ye Sinners, and Purify your Hearts, ye DOUBLE-MINDED.

Be afflicted, and Mourn, and Weep: let your laughter be turned into Mourning, and your joy into heaviness.

Humble your selves in the sight of the LORD, that he may raise you up, Ja. 4. 8, 9, 10.

LICENSED,

May 14. 1689.

LONDON, Printed in the Year MDCLXXXIX. and are to be
 Sold at several Booksellers. Price Two Pence.

LOOKING-GLASS

FOR THE

QUAKERS:

IN TWO COLUMNS;

Wherein they may in part see Themselves,
and may be seen by Others.

Nice, Kind, Judicious.

The first Column is, what they formerly published as
against the Papists; and the other Column is, what they
published on their behalf when Oppressed.

THIS ANGLES.

8.9.10.
Humble your selves in the sight of the LORD, that he may raise you up a
King, and your joy into bearing.
In affliction, and sorrow, and Weep: let your laughter be turned into Mourning,
and your dance into heaviness.
MINDED.
Gladly your Hands, O Singers, and Faithful your Hearts, be DOUBLED.

LICENSED,

MAY 1. 1689.

LONDON, Printed in the Year MDCLXXXIX. and are to be
Sold at several Bookellers. Price Two Pence.

A Looking-Glass for the QUAKERS, in Two Columns.

Wherein they may in part see Themselves, and may be seen by Others.

This Column is what they formerly Writ and Published against the Papists.

This Column is what they Published in behalf of the Papists, when uppermost.

See, the Trumpet of the Lord sounded, &c.

TO all you call'd Papists, to your whole Body and Head at Rome, the Word of the Lord reacheth. Thus assuredly saith the Lord, *My Controversie is against you, and my Vengeance, and wrath, and Fury, shall for ever, World without end be upon you, tho' you pardon one another, yet will not I pardon any ONE of you: —* Some of you are made a Curse already, and with Vengeance and Indignation shall the rest be persecuted, till your Body be rooted from off the Earth. p. 13. 14.

See, their Answer to Semper Idem, &c. P. 34. 35. 36.

Consider the Nature, and Constitution, and Disposition of the Spirit of the Church of Rome, how that it is not changed, but the same that ever it was, viz. A Spirit of Murder, and Cruelty, that hath Killed and Martyr'd such as have differ'd from them, and contrary minded in Religious Matters, and it would work and bring to pass the same still, if it had its Power, without limitation, in England; the Papists, I say, would Burn, Kill and Torture such as they judge Hereticks, and all that cannot bow and bend, and conform to their Ways and Injunctions, and Religion. This they would do again in England, if it were in their Power, as it was heretofore, I say, this ought to be consider'd, even the Cruelty of that Spirit, and what danger there is in it, to give way to the exaltation of that Spirit, and to embrace it in the Least, whereby to give it occasion to get into the Power and Judgment-Seat; for if it doth, then Fire and Fagor, and Killing and Burning about Religion, will openly appear again, and this seems to be manifest by the Constitution of the Spirit of Semper Idem, which may give good and wholesome Cautions, that the Spirit of the Papists is still a cruel Spirit, and would destroy all that differ from their Way, if they had Power; and that that Spirit is not to be Hugged, and Embraced, nor set HIGHEST, lest the effect of it prove woful to England, by bringing forth again what it once did, in renewing Fire and Fagor, for this is the disposition of the Spirit of the Romish Church, as is apparent by Semper Idem.

Consider, how Careful and Vigilant the People of England ought to be, to wait and attend the motions of the Spirit of the Church of Rome, lest it insinuate itself into AUTHORITY, and get its intended advantage, and purpose, against the Protestants, and their Cause, and advance it self against them, and promote its own Interest, and destroy and overturn theirs; for, without all controversy, that same Spirit is now at work to agitate its desires, and, according to its old course, it is hatching and contriving how to promote itself, and to destroy all that's contrary; it is undermining, and secretly surmizing its Opponents overthrow, that itself may be exalted; for that Spirit is diligent in its way, to take the least occasion for its self-advantage. And therefore the People of England ought also to be careful and diligent in their Cause, to preserve themselves, and their Interest, from the defeat of the Church of Rome, and they ought to watch against that Spirit, to keep it in SUBJECTION, under AUTHORITY and Command, and not to exalt it into COMMAND over them, lest they be subjected to the Idolatries, and Oppressions, and Persecutions of that Spirit to their own destruction, both of Persons, Estates, and Religion; for that Spirit will attempt always to Rule, and if it Rule, they will follow consequently an utter overthrow of the Protestants Persons and Cause, that will be the effect of the Authority of it, tho' it may bear hand in hand in seeming love and good agreement with the Protestants, till it hath gained its desired end over them; which is to promote itself, and to subdue, by Burnings and cruel TORTURES, all that which is contrary to it: Let the People of England consider this matter, now while it is time, and be watchful over the motions of that Spirit, and not put confidence in too far, nor commit too much credit upon it, even as they love their own Safety and Peace, which are concern'd in this case.

It is worthy to be minded while it may be mended, lest the time come it cannot be prevented.

A Defence of the D. of Buck. Book, 1683. in Reply to a Church of England-man, who Answered the said Book.

NOW this Man would think it imprudent in me, and that it is none of my business to vindicate the Persons charged [i. e. the Papists, &c.] yet I have so much Justice, I confess, as not to condemn Parties by particulars, and Charity as to be satisfy'd with their Solemn disclaiming of such Practices. — I must also tell him, I cannot admire his Wisdom, Manners or Justice in his Reflections upon the Roman Catholics, after the assurance of so great an ONE of that Communion, has given him and his Friends of their Security and Protection. — For the late occasion he takes, let him be just, and he will find the Excluders almost every Sunday at their Parish Churches, and if three quarters of them were to Pray for their Lives, it may be they could better read their CLERGY, than say their Prayers without the Publick Liturgy. p. 25, 26.

A Reply to the Answer of the Man of no Name, to the Duke of Buck, &c. p. 22. 23.

Nothing I must say, the Roman Catholics have been Loyal in England and Holland. — and who knows not, that they [the Church of England Men] were such as hardly knew how to Pray, but out of our Liturgy, that attempted to exclude the Presumptive Heir to the Crown, upon the score of his Religion.

BUt when he has done all he can, they were not Dissenters—that in 80. prosecuted the *Romish Outbelickers*, and refus'd them Liberty; but *Church of England-men*, and such of them too, as would not allow it to some Protestant Dissenters, for fear the Papists should hide themselves amongst them, and that they therefore must swallow the most severe Tests, that could be fra-

med to shew themselves not Friends to that Communion; and to tell Truth, and beseech the Gentleman not to take it amiss, that I say, the Dissenters were invited to the share they had in opposition to Popery by *Church-Men*; ay, they were for a Comprehension, to make the Church stand broader, the better to receive the Assaults of Rome without hazard, p. 3.

'Twas the Gentlemen of that Communion, that impeach'd the Prerogative in the Declaration of Indulgence, and let the Political Capacity of the King in Opposition to his Natural; and to make the Business the more Popular, bestow'd that Comment upon it, of a Design in the Court, to let in Popery and Arbitrary Government, p. 5.

A Persuasive to Moderation, submitted to the King, &c. 1686.

WE have not to do with an insensible Prince, but one that has been taught with our *Infirmities*; More than any body fit to Judge our Cause, by the share he once had in it, (in Preface.)

Good Advice to the Church of England, &c. 1637.

IT happens now, that God and Cesar are both of a Mind, which perhaps does not always fall out, at least about the Point in hand, p. 17.

Edw. VI.—by Archbishop *Cranmer* was compell'd to Sign a Warrant to burn poor *Joan of Kent*, a famous Woman, but counted an *Enthusiast*.

THese are the Men, Women, and Children, [the *Waldenses*] who, for above these 500 Years, have valiantly maintained a cruel War, at the expence of their most innocent Blood, against the unheard of Tyrannies, and more than Paganish Inhumanities, of Proud *Blood-thirsty Popes*, Cardinals, &c. But above all, of the *Monkish Inquisitors*, whose most barbarous invented Cruelties are the only demonstration of their Wit; with whom it's held to be a greater Sin, to conceal an Heretick, than to be perjurd; to obey an Heretical Prince, than to murder him; to Marry a lawful Wife, than to keep a Whore; in short, to dissent, tho never so conscientiously, than to Murder, Lye, Steal, and commit all the enormities prohibited both in the 1st and 2d Table—Nay, let him be never so virtuous, to say, that the Flesh, Blood and Bones, of Jesus, once nail'd upon the Cross, were not in a Wafer; (held by the nasty Fists of a Fornicating Priest) Nay, God nor in that Wafer—were enough to Rack, Hang, or Burn, without any farther Appeal, or Examination. 'Twas against the like Adversaries, these poor *Waldenses* fought, by suffering throughout the Nations, by Prisons, Confiscations, Banishments, wandring from Hill to Vally, from Den to Cave, being Mock'd, Whip'd, Rack'd, thrown from Rocks and Towers, driven on Mountains, and, in one Night, hundreds perishing by excessive Frosts, Snows, and the like Colds; smother'd in Caves, Starv'd, Prison'd, Ript, Hang'd, Dismember'd, Rid'd, Plunder'd, Strangl'd, Burn'd, and whatsoever could be invented to ruin Men, Women, and Children, pag. 92, 93.

See, *Truth Exalted, &c.* by William Penn.

COME answer me, you *Papists*: Whence came your Creeds, but from Faction and Corrupted Councils, dyed in the Blood of those that refused Conformity? But, above all, When, and Where, did they [the *Scriptures*] ever indulge your cruel Persecuting, Whipping, Racking, Inquisition, Murdering, *Spirit*; whose Popes, Faith, Church-Government, and whole Religion, was founded, and are maintained by Inhuman *Bloodshed*, as your own Histories plainly manifest? Who gave life to these things, but the Devil, who was a Murderer from the beginning? Thus have you, *Papists*, through many Generations, been always shedding the precious Blood of those, whom God in every Age raised to testify against your Superstitions and Will-Worship. Therefore, *Woes from God Almighty to that Romish Whore, who has corrupted the Nations, and sits upon a Scarlet-coloured Beast full of Names of Blasphemy, drunk with the Blood of Saints, and Martyrs of Jesus; The hair of her Desolation is high, and in the Cup which she hath filled, shall it be filled to her double; for strong is the Lord God of Hosts who judgeth her*, pag. 56.

See, *A Seasonable Carcase against Popery, &c.* by W. Penn.

WE hope, it may not be too late to militate for Truth against the dark Suggestions of Papal Superstition, to vindicate that of the REFORMATION from the quaintest Stratagems, and most unwearied Endeavours of *Romish Emissaries*, to put both it, and us, into their *Inquisition*. We know, they have so far Mastered their Ancient Fierceness, and Masked their *Samaritan Looks* with those more modest and familiar, that though we need not more Reason than before, we need more Skill and Caution; or else we may too fatally experience the force of that Volgar Proverb: Laugh in thy Face, and cut thy Throat.

They are grown so Complaisant, that none seem more exasperated at Persecution than themselves, (whilst the very Fathers of it) decrying the fierceness of it in some Countries, (whose Incendiaries they were and still are) and imputing all the Blood of poor Protestants to some unwarrantable Civil Score, (thereby abusing the Magistrature with their own Conspiracies;) Nay, for all their venerable Esteem of the Popes Infallibility, they have not stuck to Censure his Roaring Bulls, (though procured by their own means) and all that might express their *New Tenderness*, that many, unacquainted with their Practices, are ready to believe them, what they say themselves to be, whose Moral is to have two Strings to their Bow, to be *Ambo-dexters*, and furnish't with Meanings to sute the Compass of ALL Occasions, pag. 3.

I stand amaz'd how any Man of Sense can be a Papist, when the only Demonstration of his Religion must be his not understanding it, pag. 14.

In those frequent Bulls for Massacres, which can no more be denied than Light at Noon day, by which People have been stirred up, upon the Promise of Forgiveness of Sins, Redemption from Purgatory, and Eternal salvation, or dreadful Denunciation of Eternal Damnation, to Enterprize that Work of Murdering many Hundred thousands of Men, Women, and Children, without any Legal Presentment, Trial, or Conviction. But the Consideration of these things are out of fashion in England, that many

many Embrace them upon their present *Disguise*, and not in their true *Sanguinary* appearances, pag. 39. 31.

To conclude, If we would not receive a Thief till he has Repented, let the Papist first Recant his Voluminous Errors; but, above all, let us have good Testimony of his Heartly Sorrow for that Sea of Blood-shed in England, France, Holland, Ireland, Spain, Italy, Savoy, Switzerland, and Germany, of many Hundred thousands of Poor Protestants, that for pure Conscience could not Conform to their most Exorbitant Practices, as well as new Doctrines, imposed upon them; such Inhuman and Barbarous Inventions and Cruelties as no Age could ever Parallel, and are the only Demonstration of their Wicked Wits that lived in that Age; and that not only upon the Parties themselves, but their poor Innocent Babes: For that English Protestants should so far neglect these weighty Considerations, as to be Gull'd and Cheated out of their Religion, purchas'd them by their Martyr'd Ancestors, and be persuaded to embrace that old Bloody Apostatiz'd Church again, with all her Slavish, as well as Ridiculous, Superstitions, is a Crime so offensive to God, and intolerable to Men, as the time hastens, that the very Stones of the Streets will rise up in Judgment against them, p. 35.

Thus have I undertook, tho' with much brevity, an enervation of the Roman Faith, at least a detection of their Craft, their horrid Coulenage, and present way of Insinuation among the People. p. 36.

Qu. Whether, in case they could not be conform'd unto, they would allow a Toleration, were they powerful? Whether, in case they should say Yes, we ought to believe them, since it is one of their most Sacred Maxims, not to keep Faith with Hereticks, as was seen in the Case of those of the Alpine Vallies, J. Hus, &c. and in that they have, in all Ages, brought so great a Deluge of Blood upon the European World, p. 37.

Qu. Whether, it be the interest of the English Nation to subject her self to a Popish Yoke, considering the incomparable Bloody Massacres of that sort of Men in several Reigns. p. 38.

See, England's great Interest in the choice of Parliament-men, &c.

PRay, see that you chuse sincere Protestants: Men that don't play the Protestant in Design, and are indeed disguis'd Papists, ready to pull off their Masks when time serves: You will know such by their Laughing at the *Plot*, disgracing the Evidence, admiring the Traitors Constancy that were forc'd to it, or their Religion and Party were gone beyond an Excuse, or an Equivocation. The contrary are Men that Thank GOD for this Discovery, and in their Conversation zealously direct themselves in an opposition to the papal Interest, which indeed is a Combination against good Sense, Reason and Conscience; and to introduce a blind Obedience, without (if not, against) Conviction; and that Principle which introduces implicit Faith, and blind Obedience in Religion, will also introduce implicit Faith and blind Obedience in Government; so that it is no more the Law in the one than in the other, but the Will and Power of the Superior, that shall be the Rule and Bond of our Subjection: This is that fatal Mischief Popery brings with it to civil Society, and for which, such Societies ought to be aware of it, and All those that are Friends to it. p. 4.

See, Their project for the good of England, Dedicated to the Parliament, &c.

THE difference between Protestants and their Dissenters is purely Religious, they hold the one common Civil Head, and mostly about Church-Government, and some Forms of Worship, &c.

But as to the Papists, under Correction, the case is alter'd, for tho' it be mostly manag'd on the side of Religion, the great Point is merely Civil, and should never be otherwise admitted or understood. For want of this Caution, Protestants suffer themselves to be drawn into tedious Controversies, about Religion, and give occasion to the Professors and Favourers of that Way, to exclaim against them as Persecutors for Religion, who had reprobated such severities in the Papists to their Ancestors. When in reality, the difference is not so much Religious as Civil, not but that there is a vast contrariety in Doctrine and Worship too: But this barely should not be the cause of our so great Distance, and that Provision our Laws make against them: But rather that fundamental Inconsistency, they carry with them, to the security of the English Government and Constitution unto which they do belong, by acknowledging a Foreign Jurisdiction in these Kingdoms. So that drawing into Question and Danger the Constitution and Government, to which Scripture and Nature, and Civil Pact oblige their Fidelity, and Obedience; There seems a discharge, upon the Civil Government, from any further Care of their Protection, that make it a piece of Conscience, to seek its ruin, and which is worse, a Principle not to be inform'd of better things, for even here, not Reason or Law, but the Pope, must be Judge, p. 7.

thus. — Thus even Protestants began with Blood for mere Religion, and TAUGHT the Romanists in succeeding times how to deal with Them, pag. 39.

If She hopes, by her aversion to a general Ease, to set up for a Bulwark against Popery, one year will shew the Trick, and mightily deceive her, and the opportunity will be lost, and another Bargain driven, I dare assure her, mightily to her disadvantage. Violence and Tyranny are no Natural Consequences of Popery, for then they would follow every where, and in all Places and Times alike, but we see in 20 Governments in Germany, there is none for Religion, nor was not for an Age in France, and in Poland, the Popish Cantons of Switzerland, Venice, Lucca, Colonia, &c. where that Religion is Dominant, People enjoy their Ancient and Civil Rights a little more steadily than they have of late time done in some Protestant Countries nearer home, almost ever since the Reformation. p. 42. 43.

It is her Interest to Repeal those Laws—She else breaks with a King heartily inclin'd to preserve her by any way, that is not persecuting. p. 44.

Let us not uphold Penal Laws against any of our Religious Persuasions, nor make Tests out of each others Faiths, to exclude one another our Civil Rights, by the same reason, that denying Transubstantiation is made one, to exclude a Papist; to own it, may be made to exclude a Church of England-man, a Presbyterian, an Independent, &c. p. 58.

Advice to Protestant Dissenters, shewing, it is their Interest to Repeal the Test, &c. 1688.

THE Test in the nature of it is unreasonable, because it puts a Man upon a Temptation to deny that, which he believes, he cannot be Saved without Believing. p. 2.

The taking away the Test is the great debate, for, say the Church of England, and those that give Ear to their Insinuation, If that is gone, there

Having

there can be no security to the Protestant Religion; now as to that, in a Roman Catholick Reign, what Service is it? are they kept for all that, out of Places, and Offices of Trust? No, but altho' we cannot prevent them of that, yet, the keeping them out of the Legislative Power is our security: But let me aske them one Question, Have they not often charged them with those Doctrines, viz. Not keeping Faith with Hereticks? Or, that they are not oblig'd, or do not account that of any value or use to them that they promise to us; And further, Whatever they do to us, provided, it is to serve Holy Church, let the Act be ever so immoral, it is meritorious; if we consider this, I cannot see that great Bulwark in the **Test**, that many would have us believe; for if they may have Indulgences for these Enormities, I cannot believe they will be so squeamish at the **Test**, when they find the promotion of their Church so mightily depends upon taking it— If the Papists find, that the Dissenters break with them, upon this Civil Union, will not they be oblig'd to betake themselves to the surest way they can, for their own security, which I conceive will then consist in one of these two Points, 1. To get a Dispensation to take the **Test**, or else, to bring the Church of England into their Interest. As to the First, the Church of England tells us as above, they can do things Tantamount, but if they have abused them in their Tenents, and they should refuse that way, but should fall in with them, what security can they give us, that they will not accept of them into their Favour, since our Prince is of that Persuasion? Who knows, but their Ancient pretence to Loyalty may spring again? If so, from whom must we expect Kindness, for of theirs we have had woful Experience; and for the Romanists, 'tis better joyning with them, when we can serve them, than to expect Favour from them, when we have deserted them. p. 56.

Reasons for the Repeal of the Tests, &c. p. 16, 57.

They ought to be taken away, because they are unreasonable and unjust, &c. p. 3.

'Tis highly necessary, that these **Tests** be abrogated; this appears, in that the King desires it, the Papists crave it, and the Interest of the whole Nation requires it: We are all then in Prudence to consent thereto.—We have been Taught to entertain very hard Thoughts of their Religion, and as we learnt to speak, we stammer'd out, No Papist, No Popery, whence sprang this aversion? mainly, I am sure, from our apprehension, that **Blood** and **Cruelty** attended it; the Roman Catholicks, tho' sure of the King, are willing to concert and accommodate Matters with us, and to deliver us from what we so dreaded, their Persecution upon the most reasonable and equal terms, of being freed from the danger of ours; I hope, our established Church will bethink her self, and better consider things, than by her stubborn Adhesion to her Laws of Severity and Force, to incline us to love Popery, when we find it gentle and easy to be intreated. p. 5.

The

Having brought the Matter to this, I shall first offer you a new **TEST**, next the Ways of taking it, with most aggravation against the Party Rejecting or Breaking it; and lastly, how you may secure your selves from Papists disguising themselves amongst Protestant Dissenters; that to nothing may remain a Remora in the Way, that shall not be remov'd to leave you a plain and even Path to peace and safety.

The New **TEST**.

I A. B. Do solemnly and in good Conscience, in the sight of God, and Men, Acknowledge and Declare, that King Charles the Second is Lawful King of this Realm, and all the Dominions thereunto belonging, and that neither the Pope, nor See of Rome, nor any else by their Authority, have Right in any case to Depose the King, or dispose of his Kingdom, or upon any score whatever to absolve his Subjects from their Obedience, or to give leave to any of them to Plot or Conspire the hurt of the Kings Person, his State or People; and that all such Pretences and Power are false, pernicious, and damnable. And I do further sincerely profess, and in good Conscience Declare, That I do not believe, that the Pope is Christs Vicar, or Peters Lawful Successor, or that he, or the See of Rome severally or jointly, are the Rule of Faith, or Judge of Controversie, or that they can absolve Sins, nor do I believe there is a Purgatory after Death; or that Saints should be pray'd to, or Images in any sense be Worshipped. Nor do I believe, that there is any Transubstantiation, in the Lords Supper, of the Elements of Bread and Wine, at, or after, the Consecration thereof by any Person whatsoever. But I do firmly believe, that the present Communion of the Roman Catholick Church is both Superstitious and Idolatrous. And all this I do acknowledge, intend, profess, and declare, without any Equivocation, or Reserve, or other sense than the plain and usual signification of these Words according to the real intension of the Law-Makers, and the common Acceptation of all true Protestants.

This is the **Test** I offer; large in Matter, because comprehensive of Oaths and **Test** too, yet brief in Words.

The next thing is the Ways of Taking it, with most Aggravation upon the Refusers or Violaters of it.

First, That in all Cities and great Towns, notice be given by the Magistrates thereof to the Inhabitants of every Ward or Parish, to appear on such a day, be it New-years-day, or Ashwednesday rather, (when the Pope Curseth all protestants) at their Publick Hall, or other Places of Commerce, where the Magistrates shall first openly Read, Subscribe, and Seal the **TEST**, then that it be Read again by the proper Officer of the Place, to the People, and that those that take it do audibly pronounce the Words after him that Reads it; and when they have so done; that they Subscribe and Seal it, that such Subscriptions be Registred.— Lastly, Let this be done Annually, that is upon every New-years-day or Ashwednesday, as a perpetual Testimony of the Peoples Affection to the King and Government, and their Abhorrence of the Practice of Rome.

The Abuse of this Discrimination should be very **PENAL**, for 'tis a great Lye upon a Mans own Conscience, and a Chear put upon the Government; Your Wisdoms can best proportion the Punishment, but it can scarce be too Severe as our Business stands, p. 9, 10.

Lastly, See their Remonstrance, &c. to the Parliament, &c. presently after the Death of Sir Edmund Bury Godfrey.

IT is not a time now to Dispute but Act, and that vigorously too, or England's lost. **POPERY**, that Enemy to **G O D**, by setting up Idols; to **CHRIST**, by its New-found Mediators; to the **HOLY GHOST**, by putting a Pope in his place; to the Scriptures, by its Legends and Corrupt Traditions; to Reason, by its imposed Absurdities, to

to Common Sense, by its most foolish but most idolized *Transubstantiation*; to all tender dissenting Consciences, by *Fire and Faggots*; and to all Civil Government that refuse to be subject to it, by *Plots, Assassinations and horrid Massacres*, its usual and notorious steps to Worldly Advancement. This monstrous Popery, this common Enemy to Mankind, that hath so often contrived our Ruin, and several times been at the very point of effecting it, has once more attempted us, and with that Violence and Design, that it looks like the last time: Nay, the great Sticklers of it are got within our Works, and promise themselves the Garison, because, they say, they have Friends in Disguise among us. 'Tis true, they have lost some Men in the Attempt, but they are not much daunted at that; for the whole *Papal World*, they brag, have Conspired their Success, and the Air Rings with the thousands of Masses that are daily said for the Prosperity of the Design, as if their Intention were to Convert the World, and not to Kill the King, Garble the Parliament, Shamble all good and sober Protestants of every Party, *Fire and Plunder Cities*, and finally, *Change the Government and Religion of the Kingdom*, which is the *Plot*.

Nor will the more impudent of them deny the thing in general, but much the contrary, insulting to us with *Tertullian's Implevissime omnia* against the old Pagans. We fill your Courts, your Armies, your Navies, it must take, you can't avoid it; 'tis a just Cause to extirpate Hereticks, Root and Branch.

But one (and may be the worst) part of the Plot has fail'd them, they resolv'd to surprize you, to make a Night Work of it, to let you and yours never see day more, (for such Deeds become Darknes) as they did in *France and Ireland* in those most Bloody Massacres of poor harmless Protestants. But God, the infinite good and gracious God, that hath always watcht over this poor Island, (an hundred times design'd to destruction) and whose Eye pierceth through the Secrets of Men, hath notwithstanding the Greatness, as well as multitude, of our Sins, (not to be equalled by any thing but his Patience and Compassion) discovered this impious Conspiracy, we hope too early for the Plotters Purpose; he has beaten up our Quarters, and given us the Alarm, if we will take it; methinks we should, when the Noise of Fire and Sword is in our Ears; when we cannot walk the Streets without Danger of being stabbed, nor sleep in our Houses for fear of being burned, witness the dreadful Fire at *London*, the Fire of *Southwark*, and that the other day of *Limehouse*, where three poor Souls were burned quick, to say nothing of forty Attempts they have made in other places. To which let me add the Design in general of Massacring all the best People in the Kingdom, begun and amply confirmed in the most barbarous Murder of that Worthy Knight and Judicious Magistrate Sir *Edmund-bury Godfrey*, p. 1, 2, 3.—

Thus this poor Gentleman, but worthy and brave Patriot, ended his days by the Assassinating Hands of *Papists*, whose Butchery made him the Common Martyr of his Religion and Country, and his Death is to us the Earnest of their Cruelty; in him they have Mafacred us all, we must take it to our selves, and can no more be unconcerned in his Death, than disinterested in the Cause of it.

The Plot is opened, the Tragedy is begun, our Wives are frighted, our Children cry; no Man is sure of his Life a day; the choice is only, what Death we shall dye, whether be Stabbed, Strangled or Burned. This Consternation and Insecurity must needs obstruct all Commerce, scare People from following their lawful Occasions, deter all Officers of Justice from their Duty, and in fine, dissolve Human Society, and reduce the World into its first Chaos.

For the Lord's sake let us consider our Condition, let us all turn to the Lord with unfeigned Repentance, let us look and cry to him for Help, that he, who has discovered, would confound, this Bloody Conspiracy, and shew Mercy, and bring us Deliverance, that we may yet see his Salvation, and serve him all the days of our Lives; and in order to our Security, these things are earnestly requested of you.

1. Take effectual Care to preserve the King; they say and we believe, he is not for their turn; we would not have him for his sake and ours: In order to this, pray find out the *Abishobels*, the Dangerous Men about him; you know who they are; Be free and bold, prize your time, the Conjunction is great.

2. Vote an Address to the King, to Banish all *Irish Papists* out of the Army, Navy, and Kingdom, by such a Day; and all *Papists* out of the City of *London*, whose gross Ignorance and base Desperateness renders them the fittest Men for Assassinations. Besides, it is a shame that the Children and Kindred of *Irish Rebels*, if not some of them the very Men themselves that were Actors in that horrid Massacre in the year 1641, about thirty seven years since, in which above Three hundred thousand Protestants were Murder'd in the Kingdom of *Ireland*, without regard to Age or

The King promised to maintain her, so he doth, and will undoubtedly persevere to do, if She runs not her Self into a Forfeiture of the Royal Grace, &c.

Let her cease to be angry, and rebuke her Sons very unmannerly Sitting in Judgment upon, and censuring, the King's Proceedings; let her, I say, be Wise, and know her Duty and Interest; the Advice is requisite, She being at this day tampering to draw the *Pharisees* into an Association, against the Kings most Gracious purpose to them and all his People. It is insinuated, that undue and false Returns may be made [of Parliament-men] &c. but surely there lives not a Man without the Pale of the Church, we are talking of, so wicked, as to think the King doth not detest the Thought of so base a Practice: He that whispers a thing so greatly below the King, will, for ought I know, suggest, that to Morrow His Majesty will Return us an House of Commons from *Hounslow-Heath*: Discourses of this kind may not be heard, but in *Bedlam* or *Newgate*, therefore Adjourning them thither for Cure or Correction, &c. p. 6, 7, 8.

Here follow a few Words taken out of some of their Addresses to the late King. Viz.

We pray God to Bless the King, His Royal Family, and People, with Grace and Peace, and that after a long and prosperous Reign here, He may receive a better Crown among the Blessed.

Land. Ap.
1687.

Which is the Prayer of, &c.

We cannot but with grateful Hearts both admire, and acknowledge, the Providence of God that made the Kings retiring into our Country [i. e. Scotland, 1679.] give a happy turn to his Affairs, to the defeating and disappointing the Designs of his Enemies.— We do justly conceive our selves obliged by a special tie, to praise God for his Goodness, in carrying the King thorow, and over, all his Troubles; since by the same Providence, and at the same time, by which the Lord began in that more observable manner to evidence His Care of him, He made him the happy Instrument to deliver us from our Troubles, so that the Prosperity of his Affairs, and our peaceable fruition of the exercise of our Consciences, beareth the same Date, &c. June 1687.

We pray God Save the King, and deliver Him out of all His Enemies hands, both Spiritual Enemies and Temporal Enemies, Amen. Aug. 1687.

Sex, should be employ'd either in the *English Army or Navy*; but more scandalous is it, that *St. James's* should be their Head Quarters, and the *Park* turned into an *Irish Walk*. What do so many *Irish Papists*, *Teigs* and *Rebels*, do swarming there? No good, to be sure; their Parts, Courage and Skill can invite no Man of any to entertain them; it must only be their Ignorance and Cowardly Cruelty which make them Instruments of Mischief, and fit to be used by those that love foul play. — p. 6.

3. For God's sake, call for the Plot, look thoroughly and strictly into it; Fear nor Favour no Man; *Fiat Justitia*: But fear God, do what you do as in his Presence, to whom you must render an Accompt. 'Tis the great Action of your Life, discharge your Trust, and quit your selves now like Men: of This has been the perpetual Troubler of our *Protestant Israel*; as you would see God with Comfort, and secure your Posterity from Civil and Spiritual Tyranny, slip not this opportunity God has so wonderfully cast into your hands, be not found Despisers of his Providence, neither be you careless or fearful of improving it; Now or Never: Had they you on this Lock, and at this Advantage, you nor yours should never see Day more. What once you could not have so well done, they have now made ease and necessary for you to do; and what before you scarcely might do, is now become your Duty. Be not cheated by a Sacrifice; let not the Lives of two or three Plotters be the Ransom of the rest, or your Satisfaction; 'tis not Blood but Security, prospect future Safety, an Eternal Prevention of the like Miseries for the future; otherwise we shall only sit down with the Peace and Joy of Fools; and sat our Selves Sacrifices with more security against their next Slaughter. — p. 7.

4. Let every *Protestant* Family be well Armed, and every *Papish* Family be utterly disarmed; they have tryed our usage of Arms with ease, we theirs with Cruelty enough.

5. Let there be an Act with a strict *PENALTY*, that, after such a Day, no Gunsmith shall sell Guns or Pistols, Cutlers, Swords or Daggers; and Dry-Salters, Gunpowder or Bullets, without Licence of the Aldermen of the Wards in *London*, or some Chief Officer, if in any other Corporations; and that the Person so buying them, shall, before the said Officer, subscribe a sufficient Oath against Popery; but more especially, that no *Papist* be suffered to make or sell any such Implements of War.

6. That care be taken to prevent fraudulent Conveiances of Estates by *Papists* to escape the Law, where they have done mischief: For this is to cheat the Government, and invalidate the Law.

7. That it shall be Treason for any *Papist* to Entertain a *Priest*, *Jesuit*, or *Seminary* in their House, because mortal Enemies by Principle and Practice to the Civil Government. Consider of the *Dwellish-Law*, or a better way to clear the Land of all of them; let's buy them out to be safe.

8. That in all Schools, particularly in Universities, Care be taken to Educate Youth in a just abhorrence of *Romish* Principles, especially the *Jesuits* immoral Morals, shewing the Inconsistency thereof with Human Nature, Reason and Society, as well as pure and meek *Christianity*, of which there has been great neglect.

9. That our Youth be not suffer'd to Travel abroad, but between Twelve and Sixteen, and that under the Conduct of approved *Protestants*; for the present way of Education is chiefly to Pleasure and Looseness, which makes way for *Atheism* or *Popery*, no Religion, or false Religion. — p. 8.

10. That speedy Care be taken to release all oppressed *Protestants* in this Kingdom; and since the *Papists* mark all *Protestants* out for one Fate, and esteem them one Body of *Heretics*, that they may be as one Body of *Protestancy* against that *Common Enemy*: This is the Language of God's present Providence, those that withstand it are such as love *Rome* better than *London*: Every *Protestant*, Dissenter or not, has the same thing to say against *Popery*. Agree then so far, and let a general Negative Creed be concluded upon, and from thence let some general positive Truths be consider'd of, in order to a better understanding among them: For this purpose, let there be a Select Assembly of some out of *All Persuasions*, in which, these two Proposals may be duly weighed, That whosoever Believe and Own what shall be therein contained, shall be Reputed and Protected as true *Protestants*. — p. 9.

But we must never forget the horrid Murder of *Henry III.* and of *Henry IV.* of *France*, our Kings renowned Grandfather. And would to God our King would consider, that all his Humanity to them can never secure him from their Stroke; they were both better *Catholics*, and yet both Assassinated: The first a bred *Papist*, yet because he would not Murder all the *Huguenots* or *Protestants* of his Kingdom, and his known best Subjects, they did as much for him: The last was their Convert, all they seem'd to desire of him; and all they can expect from our King, yet how did they use him? they did twice assassinate him, and the last time kill'd him. What security then can any Prince promise to himself from Men that make not the profession of the same Religion, a Protection to them that own it, but upon humors or suspicions of their own, or to introduce another *PERSON* or *Family*, more immediately under their influence, and disposed to their turn, will make no scruple of killing him? What Slaves are Kings with such Men, and under such a Religion? Let not the mildness of our Prince be thus abused; shew your selves his great and best Council in this Conjunction, and deliver him from these Men of ingratitude. — p. 11.

From this Religion, O Lord God, deliver us; O King and Parliament, protect us: 'Tis your duty to God and your obligation to the people. We beseech you, excuse us and take all in good part; our fears are great, we fear justly and our desires reasonable: Remember our dreadful Fires, consider this horrid Plot, and think upon poor, yet worthy, Sir *Edmond-bury Godfrey*; let not God's Providence and his Blood rise up in judgment against you, God of his great Mercy animate you by his power, and direct you by his Wisdom, that the Succession of his Deliverances, from Queen *Elizabeth's* days, may not be forgotten, nor his present Mercy slighted; Let us do our duty, and God will give us that Blessing, which will yet make *England* a glorious Kingdom, the joy of her Friends, and terror of her Enemies, which is the fervent and constant Prayer of yours, — p. 12.

The foregoing are only their own Words without any Observations or Remarks, that being left for themselves, or some others, to do for them, and are but a part of what they have Writ against the *Papists*, when under; and on their behalf, when uppermost.

